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The FREEMASON AND FEZ.

IN THE INTEREST OF MASONRY, THE MYSTIC SHRINE AND THE ORDER OF ISIS.

JNO. WESTLEY GEIGER, Editor and Publisher.

VOLUME VII. CEDAR RAPIDS. DECEMBER, 1899. MARION, IOWA. No. 12.

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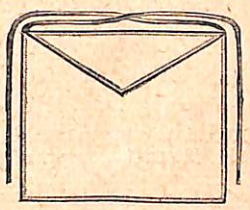

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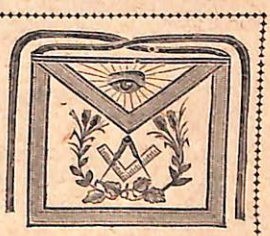

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FRANK O. EVANS,
Potentate of El-Kahir Temple, N. M. S.

Though we gave the cut place in a prior number of this journal, it is given at this time to present to our readers the Potentate elect, the fourth to reign over El-Kahir since the days of Cyrus the great. Noble Evans was admitted to the Temple at a meeting in Des Moines on October 15, 1894. He was elected as a representative to the Imperial Council at the annual meeting December 21, 1898, and Potentate at the last annual held December 13, as well as (by precedent,) returned to the Council for 1900. Noble Evans is Potentate of El-Kahir for one year, and all the announcements of enthusiastic friends or foes to the contrary, notwithstanding: he cannot resign if he would, and he goes to Washington as one of the representatives of El-Kahir Temple. We merely give this as facts without prejudice.

Among the Lodges.

THIS IN IOWA.

A brother reported the serious illness of a member to his W. M. and received this answer: "No, I don't think I can visit or pay any attention to him, he has not been attending *my* lodge during *my* administration."

In the early days in Canada it was the custom to fine the brothers for refusing to serve as W. M. In time the law became a "dead letter," and is now wiped out to make room for one declaring it an offence to solicit votes.—*Sun.*

That's nothing peculiar—we know of a case where the argument for election to a grand office was that he may secure political promotion. Then they say ours is not a progressive science.

What a travesty it is upon justice and fraternity when, as a correspondent informs us the votes of members in an Iowa lodge were pledged *before* the hearing, to convict. No wonder the able Council informed them that it would be but a short lived temple. Next Grand Lodge will straighten that kink.

"General" Ballington Booth, of "The American Volunteers," is a Freemason.

A dispensation to form and open a military lodge in the Phillippine Islands, asked for by Bro. Col. J. C. Loper and others, was refused. Grounds: Lack of G. L. authority and unbelief in the expediency or usefulness of the same to the craft. [We don't see the point]

Lew Wyland, of Harlan, of the 51st Iowa, brought home wood for a gavel from the main mast of the Maria Christina, sunk in Manilla Bay, Pillippine Islands. The gavel is to be presented by Bro. W. C. Campbell, to the Masonic bodies of Harlan.

There were over 18,000 Master Masons suspended in the last year in the United States for N. P. D. We believe that fully two-thirds might have been saved if the Masters and Secretaries had done their duty.

The Royal Arch.

Clay Chapter No. 112, held its regular meeting for the election and appointment of officers, Nov. 10, 1899, at the Masonic Hall The following persons were elected as officers for the ensuing year:

J. W. Cory, M. E., H. P.
M. P. W. Albee, E. K.
Eben Busby, E. S.
J. W. Watson, Treasurer.
I. F. Constant, Secretary.
E. G. Morgan, Jr., A. L. Peck and J. S. McElhiny, Trustees.

The following persons were appointed as officers, by the Grand Council:

J. S. McElhiny, C. H.
E. G. Morgan, Jr., P. S.
A. L. Peck, R. A. C.
J. Tyndall, G. M. 3d V.
J. C. McCoy, G. M. 2d V.
C. H. Staples, G. M. 1st V.
Hugh Bronson, Tyler.

MARION CHAPTER NO. 10.

At a meeting of Royal Arch Chapter, A. F. & A. M., held in the Masonic Temple, the following named officers were elected:

J. N. North, H. P.
A. W. Bell, K. F.
H. Hilliard, Scribe.
Samuel E. Mitchell, Secretary.

The Council.

In the notices of affiliated and independent Grand Councils, Iowa is *not* mentioned at all. Surely we deserve to be patted on the head for coming back into the fold. Iowa now has a dozen *legitimate* Councils U. D. Yep.

The Grand Council of Illinois, Oct. 25, 1899, refused to "federate" with the G. G. C. What?

P. G. H. P., W. F. Cleveland is still the deputy for the formation of Councils in Iowa, and he's a hummer.

In the Commanderies

OFFICERS ELECT, 1900.

APOLLO NO. 26, CEDAR RAPIDS.

Eminent Commander—G. B. Holmes.
Generalissimo—G. M. Johnson.

Captain General—J. T. Carmody.
Senior Warden—J. W. Hayes.
Junior Warden—J. S. Barnicle.
Prelate—William Flanagan.
Treasurer—John B. Bever.
Recorder—Charles H. French.

Mr. Holmes' re-election to succeed himself is the third instance of that kind of the twenty-four years of the Commandery's history. Hon. John T. Hamilton and the late James Morton being the exceptions. The new officers were installed Friday evening, December 8.

Another notable event in the history of the Commandery was the fact that William Flanagan entered upon his twenty-fifth year as a member of the Commandery. Each year during that long period he has been honored with some office by his fellow knights.

PATMOS NO. 27, MARION.

Eminent Commander—E. I. Alderman.
Generalissimo—C. S. Berry.
Captain General—H. Robinson.
Recorder—F. J. Cleveland.
Treasurer—C. H. Kurtz.
Prelate—J. E. Bromwell.

Apollo No. 26, recently conferred the O. R. C. on three companions.

Masons and Knights Templar of Cedar Rapids have learned with deep regret of the death at Newton, of Past Grand Commander Winslow of the Knights Templar, and one of the oldest and most prominent Masons in this state, who died at his home in that city at 7 o'clock, Monday, Dec. 11. The funeral took place Thursday at 1 o'clock. Brother Winslow has been one of the most prominent of the Iowa Masons. He was chairman of the committee appointed by the legislature to revise the Iowa code, and was well known throughout the state as a lawyer of more than ordinary ability and prominence.

The Scottish Rite.

We acknowledge the invitation of Oriental Consistory to attend their November 30 reception.

A REAL TEMPLE.

What about the Masonic Temple in Philadelphia? It never had any other source of revenue except the fraternity. Its precincts have never been profaned by the money-changers or sellers of doves. It is devoted exclusively and entirely, from "turret to foundation stone," to the uses of the fraternity. Its debt has been periodically reduced, until it now is well within control, and will ultimately be extinguished; and withal there has never been a mortgage or other lien against it, the bonds representing the debt having the greatest of all security—the pledge of the Freemasons' word for their payment.

STOCKTON BATES.

MASONIC NOTES.

"They have a Scottish Lodge at Brooklyn, N. Y., where they work the degrees in full Highland costume, kilts, skene-dhu, philabeg, cairngorm and all complete. The lodge is named and numbered Kilwinning, No. 825." There now. If they are short on "bag-pipes," "wind horns" or "lung testers," "we know several they might secure by paying cost and carriage, and their owners would accompany them.—*Commercial Appeal.*

St. Paul Chapter, Royal Arch Masons, in Boston, returned December 31, 1898, a membership of 1,080, having during the year exalted 63, affiliated and reinstated the same number, 63. This speaks well for capitular Masonry in Boston.

The Grand Lodge of Arkansas, by request of Magnolia Lodge, of Little Rock, "conferred the degrees" on Gen. MacArthur. Wonder if they conferred the three degrees at one meeting or did they consume three years in doing it?

The management of the Jewish Temple now being built at El Paso, Texas, did El Paso lodge the honor of inviting them to lay the corner stone, and they did it well.

Capt. Phillips of the battleship Texas is a member of Catskill Lodge, N. Y. If this lodge made the Captain, "they made better than they knew."

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Published Monthly

JNO. WESTLEY GEIGER, K. T., 32°,
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CEDAR RAPIDS. DLC. 1899. MARION, IOWA.

GRAND GATHERINGS.

GRAND LODGES MEET.
Cedar Rapids, June 5, 1900.

THOS. LAMBERT....Sabula.....GRAND MASTER
T. S. Parvin.....Cedar Rapids.....Grand Secretary

CONVOCATIONS, R. A. M.
Iowa, Grand, Des Moines, October —, 1900.
B. F. PARKER...Dubuque.....GRAND HIGH PRIEST
Alf. Wingate.....Des Moines.....Grand Secretary

CONCLAVES K. T.
Grand Encampment, Louisville, Ky., Aug. 27, 1901.
Iowa Grand, Templar Park, July 14, 1899.
J. H. PETTIBONE...Burlington..GRAND COMMANDER
Alf. Wingate.....Des Moines.....Grand Recorder

GRAND CHAPTERS O. E. S.
General Grand (U. S.,) Sept., 1900, Cincinnati.
Iowa, Oct. —, 1900, Des Moines.
MRS. M. B. RATHBUN..Clinton.....GRAND MATRON
A. J. Small.....Des Moines.....Grand Patron
Mrs. Maria Jackson...Council Bluffs.....Grand Recorder

THE MYSTIC SHRINE.
Imperial Council, Washington, D. C., May 15, 1900.
JOHN H. ATWOOD, Leavenworth, Kan IMP. POTENTATE
Ben. W. Rowell.....Boston, Mass.....Recorder

El-Kahir Temple, Cedar Rapids, Iowa.
F. O. EVANS.....Des Moines.2.....POTENTATE
John Westley Geiger.....Marion.....Recorder

TO OUR READERS.

The severe illness of the editor for several weeks must be the excuse for the lateness of this number of our paper. Knowing the kindly sympathy of our Brothers, we feel that they will overlook what we missed while helpless and sick.

MASONIC BEAUTY.

There is the widest difference between individuals in their apprehension of the beauties of Masonry. To the warmest sentiment of appreciation the ceremonies from the first experiences of the preparation room to the charge of the third degree, are filled with beauty. Men differ in their ideas of these ceremonies as in all others, and the result is much as the perceptive qualities be strong or weak. Some men cannot look upon the magnificence of a sunrise—as the beams of golden beauty go flashing over mountain peaks and slumbering through the dew drops on the leaves of the trees without heart-swelling emotions. To others it has no beauty. The roar of old ocean carries with it to some the language of omnipotence, while to others it is but the monotonous "noise of many waters." So is it with the beauty of Masonry—with all its wide range of mystic symbolism—to some the charm of philosophy, allegory and drama, the wonderful awakening of the soul to sense of a higher presence—truth veiled in the enigma of its divine mission, almost religion, if not its primany step, and through all a gleam of the beautiful never seen elsewhere, and if lost, never again to be found. When the highest idea of Masonry is to attain *degrees* and social standing or the prerequisite to further steps, the danger, and largely the experience is, that when all is attained, disappointment; disappointment so painful that the best intention of Masonry is frustrated in the life of the man. True Masonic beauty lies hid in the patient accomplishment of that of which we are in pursuit—the secrets of Masonry lying hid within our own lives—the beautiful jewels that sparkle in the light of prosperity and do not lose their lustre in adversity. With all our search let us strive to appreciate the beauties of Masonry.

The Salary of the grand secretary of the Grand Lodge of Arizona is $16.60 per month. Wonder if he pays his office rent and clerk hire out of this?

The Nobles of Mecca Temple must be pretty good pay, as the word "dues" appears in the notices but once a year, and now is about the time for it to "bob up."

The Mystic Shrine.

A SHORT HISTORY OF THE MYSTIC SHRINE.

BY THE EDITOR.

CHAPTER III.

[This sketch was commenced in the August number, 1899, and while the supply of extra copies hold out, they will be added to new subscribers who request it. Extra copies in this office are the exception. Act accordingly.]

Damascus Temple of Rochester, N. Y., the second organized in this country, began its career February 8, 1875, a year earlier than the Imperial Council. The evident intention of the founders of the Order in this country may be easily discerned in these lines: "It has been the design and desire of the Grand Council, as well as the entire membership subordinate, to make it a select Order, uncontaminated with discordant elements and unworthy membership, * * * select and free from the inappreciative and unworthy." The active membership of the Imperial Grand Council was at this time but 30. The M. I. G. P. was empowered to grant charters at his discretion. The statutes and regulations presented by the committee raised last year, were read and adopted.

The regulated membership of the Imperial body is thus defined. The Imperial officers and twenty additional Illustrious Grand Potentates, who were to be styled *active* members; all Past Potentates were considered *associate* members with seats but no vote in the Council unless unanimously elected by that august body, "and *then* only for the triennial term." State Grand Councils were provided for. The powers of the Imperial Council were but little different than they are now. One black ball rejected a candidate. Expulsion required a three-fourths vote. The loss of standing in either prerequisite bodies carried with it his Shrine privileges and restoration in like manner restored him. The third session, 1878, was held at the Masonic Temple, New York, February 6. This is denominated an "Informal session." There being no business to transact the Council "closed in ample form with due invocation and declaration."

The fourth session, February 15, 1879, was held in Albany.

The growth of the Order seems to have "felt the depressing influence accruing from a world's embarrassment," and been retarded by the financial crisis of the times. No detailed reports from Temples had been submitted up to this time; but from the "address" we gather that the following is the list of Temples numbered in the order of their institution:

Mecca, N. Y.; Damascus, Rochester; Al Koran, Cleveland; Mt. Sinai, Montpelier, Vt.; Sylvian, Cincinnati; Cyprus, Albany; Naja, Albany, (since dissolved); Oriental, Troy; Mohammed, New Haven, Conn.; Pyramid, Bridgeport, Conn.; Syria, Pittsburgh; Zyara, Utica, and Pyramid, (Kaaba), Davenport, Iowa; fourteen in all.

At this session F. W. Angel, Davenport, Iowa; B. D. Babcock and Sam Briggs, Cleveland, Ohio; Wm. Fowler, N. Y., and F. W. Hurlburt, Utica, N. Y., were elected to *active* membership in the Council.

A resolution was offered by Sam Briggs: "That the jurisdiction of a subordinate Temple shall include no more than the territory under the jurisdiction of two adjacent Commanderies of K. T, of distinct and separate jurisdiction, or the territory under the cognizance of a body of the A. A. S. Rite," and it was reported but no action taken.

The total membership in 13 Temples (Naja left out) was 425.

The fifth session of the Imperial Council was held in Albany, N. Y., February 4, 1880. As evidenced by the "address" but few of the Temples had yet acquired either paraphernalia or efficiency in the ritual, though as to the ritual, no one could with very great confidence commit work reported from year to year to be in course of revision.

Al-Koran gets the high compliment of being the exemplar and "parent Temple of the subordinate bodies" (?), and Sam Briggs gets praise for himself and officers for "numerical zeal in bringing their work to such perfection."

The time of holding the annual session was changed from February to June.

The revision of the ritual was given to a committee with power to act.

[TO BE CONTINUED.]

EL-KAHIR ANNUAL.

The annual meetiug of El-Kahir Temple was held at Cedar Rapids, Iowa, Dec. 13. with an attendance of about 250. The Order of Isis also had a meeting at which there were about 50 ladies.

The Treasurer's report shows a total income for the past year of $10,192.13, while the disbursements were $9,478.27; leaving a balance in the treasury of $713.86.

The total number of membership last year was 1,483. The total number of additions for the past year is 259, from which after deducting 32 of a loss, leaves the present membership 1,710.

Among the business transactions we note the following. The petition of the Nobles from Des Moines for consent to organize a Temple, was voted down.

The following officers were elected:

F. O. Evans, Des Moines, Potentate.
B. M. Cleveland, Waterloo, C. R.
W. N. Dearborn, Stone City, A. R.
Wm. Flanagan, Cedar Rapids, H. P.
A. L. Beardslee, Manchester, O. G.
R. T. Forbes, Cedar Rapids, Treasurer.
J. W. Geiger, Marion, Recorder.
C. H. Austin, Des Moines, I. C. M.
Frank Dodson, Perry, 2 C. M.
C. Van Gorder, Boone, Marshal.
Geo. Neyre, Cedar Rapids, Director.
H. Erffmeyer, Cedar Rapids, Assistant.
N. B. Hyatt, Webster City, C. of G.
Z. Farr, Cedar Rapids, O. G.

Representatives to Imperial Council—E. I. Alderman, Marion; F. O. Evans, Des Moines; W. I. Earhart, Evanston; I. T. Forbes, Marshalltown.

Imperial Council Committee on Transportation—E. I. Alderman, J. W. Geiger, E. O. Soule, F. O. Evans, J. B. Smalley, I. T. Forbes and W. N. Dearborn.

A NEW TEMPLE OF NOBLES OF THE MYSTIC SHRINE.

Montreal has now a Temple of the Ancient Arabic Order of the Nobles of the Mystic Shrine, which has been named Karnack. The work of institution was performed by Imperial Recorder B. W. Rowell, of Boston, assisted by Noble W. L. Richardson, acting as Imperial Marshal. Noble T. A. Emmans was chosen Potentate, under dispensation from Imperial Potentate John W. Attwood, of Leavenworth, Kansas. Twenty-five candidates joined the Temple the first evening, the ceremonies of the Order being conferred by Illustrious Potentate Geo. D. Babbitt, assisted by the officers of Kora Temple, of Lewiston, Maine. The new Temple starts with a charter list of about forty members, from among the Knights Templar and the members of the A. & A. S. Rite.—*Masonic Sun.*

THE ORDER IS A SUCCESS.

The Ancient Arabic Order of Nobles of the Mystic Shrine, like all institutions coming to us "from over the seas," had to pass through its season of social acclimating. From this, by the folly of unwise friends and bitterness of unfriendly critics, the Order has suffered somewhat, though not with its wisest votaries. All do not join actively in features that many would prefer were not evident; but all are alike interested in the true mission of the Order. That it is a success numerically is statistical; that it is a success socially is proverbial, and that it is a success Fraternally is appreciable by the thousands dispensed in unstinted benevolence. Its concordancy is the one subject of contention over which much ink has been spilled, some to effect, much not to profit with all. We do not know if the prerequisites will ever be changed. We do not care either way, but that every Novice will have to be a Mason of some degree will always be doctrinal with the Order. We believe that no Grand Jurisdiction of Masonry will ever pass restrictive edicts against the Shrine. There is no traditional or documentary cause for it—the Order officially denies any claim to being Masonic. Its success may arise from all its members being Masons, but that does not even infer that it is a Masonic body. The reason of its success may be summed up in a sentence: "The Order is made up of good men from all walks of life and they are the best material to be found in the quarries or among the Cedars of Lebanon, Es Selama Aleikum.

According to the Trestle Board the California Nobles are planning "a Shrine excursion" to Honolulu and the Mexican Pecan of "instituting a Temple of the Order while there" is cracked.

STANDARD ITEMS.

The November session of Mecca Temple was held in Scottish Rite Hall last month.

At the session of Mecca Temple held Oct. 30, the following regulations respecting visiting cards were adopted, and will be rigidly carried out.

I. In order to gain admission into Mecca Temple it will be necessary for every Noble to show the visiting card for the current year.

II. In order to obtain the visiting card for the current year it will be necessary to pay the dues to Dec. 31 of the preceding year.

BOOK TABLE.

NEW EDITION OF COPP'S SETTLER'S GUIDE.

The twenty-first edition of Copp's Settler's Guide, a popular exposition of our public land system, is before us. It is edited by Henry N. Copp, of Washington, D. C., the well known land attorney. Its price is only 25 cents. The chapter on surveys is illustrated and tells how to decipher township and section corners. The book gives the latest rulings on the Homestead and other laws. Mr. Copp desires the addresses of all union soldiers who made homstead entries before June, 1874, of less than 160 acres. He has a matter of interest for their consideration.

We have the proceedings of the following bodies: Washington, Grand Council R. & S. M. 1899, by Ill. E. R. Hare, Grand Recorder, Tacoma.

The report of the Masonic Home of Missouri, St. Louis, Mo., for 1899.

Address of Sister M. B. Rathbun, G. M. of Iowa—(we were absent from G. C.)

Proceedings Grand Chapter of Iowa O. E. S. for 1899, by Sister Maria Jackson, Grand Secretary.

No doubt other volumes coming in during our sickness have escaped notice.

SOLOMON MOTHER LODGE, NO. 293

Speech Delivered by Worshipful Master Wm. Henry Kayat, of Solomon Mother Lodge, No. 293, at a Special Meeting for American Masons, in the Caves of the Ancient Quarries of Solomon, Located upon the Outskirts of Jerusalem, Palestine, March 15, 1898.

Brethren—It is a happy occasion that has called us together. It is only a few weeks since this city of historic and Masonic association beheld so numerous and distinguished a gathering of "Craftsmen." Our British guests, who were about forty Masons, under the leadership of Archdeacon Stevens, Vicar of Stratford, Masonic Past Grand Chaplain, met with us here on this very spot on the third day of last month, and we had a very pleasant and successful meeting together. Also, three years have elapsed since our American guests, under the direction and management of our beloved and much esteemed friend and brother, Frank C. Clark, visited us, and we likewise held pleasant meetings then in these quarries, and now we, who are residents in this ancient center of Masonic science, are glad once again to extend a cordial and fraternal greeting, on the five points of fellowship, to those others who, braving all dangers which beset the path of the true Mason, and all temptations which are only too ready to allure him from the path of duty, have, with rare perseverence and fortitude, crossed sea and land in order to visit the site of the ancient temples of the great Architect of the Universe, and, as they survey the ruins of past ages, to gather inspiration from the memories of those workmen, who, though now at rest, in this historic city, the center of the three monotheistic religions of the world, Islamism, Judaism and Christianity, used the tools of the workman and the builder, the 24-inch gauge, common gavel, square, level, chisel, skirret, etc., in order to raise a spiritual structure that in its turn should serve as a foundation for the achievement of others who, like us, are desirous of receiving "light." In your name, brethren of the Royal Solomon Mother Lodge, I address myself to our honored and welcome visitors here present, and say:

Brethren from the west, who have traveled eastward to this ancient center of Masonic science and light, accept our hearty felicitations on the most praiseworthy zeal which has brought you hither. In order to assist you in your researches for light during the short stay you must necessarily make with us, I would take the liberty of calling your attention to some of the most interesting points for your study. We are now assembled within the very quarry where the ancient craftsmen of King Solomon's days labored each in his little corner, illuminated only by a little oil lamp, the resting place and soot of which has remained to this day, in order to hew silently and unobserved (for all good work is silent

and unobtrusive) the great stones for that great edifice which was one of the wonders of the world, the chief center of true spiritual and intellectual light, and which, though now in rnins, is one day (I trust not far distant) to be rebuilt by the exertions of brethren of the Craft. The old masters have left the quarry, but you may still see the marks they left behind them, not only here, but in almost every nook and corner of the sacred city. Visit the Haram Area and there, underground indeed, but none the less intact and well preserved, you see the ancient gates of the ancient temple, whilst deep underground buried from 80 to 110 feet below the present surface lie the ancient and massive blocks which silently, without the sound of "metal" being heard, our brethren piled up as an enduring monument of their knowledge and industry. Or, if you seek for more recent monuments of Masonic skill, visit and study the ancient Abbey of St. Anne, just inside the gate of St. Stephen. Enter its great western gateway, and standing in the center of the middle aisle, notice the remarkable one-sidedness of the structure, the little window over the high altar, the remarkable carving on the capitals of the piers, and you will have had many an illustration of the wonderful way in which the ancient Craftsmen succeeded in conveying through dead and lifeless material, solemn and instructive lessons. Then visit the remains, at the Sisters of *Zion*: at the Russian Hospice, east of the Church of the Holy Sepulcher: of the ruins of the Knight's of St. John's Palace, with its hosts of "Mason's marks;" the hour glass, the arrow, the gridiron, the richly carved zodiac—and you will have a mass of Masonic ideas surging through your mind which you will, in the short period of your visit here, have scarcely time to note down, much less to digest. Then, if you will, you can pass on to the Church of the Holy Sepulcher. This is neither the time nor the place to discuss the question as to whether it is the genuine site. It is sufficient for us modern Masons to know that at different periods during the last fifteen centuries, brethren of the Craft not only helped to build the venerable pile and have left their marks upon it, but, sincerely believing it to be what it is said to be, laid down their lives in its defense.

"They that were slain soar to kindred spirits."

Elsewhere, in every part of the town, you meet with relics and monuments of the chivalric and heroic Crusaders. Whatever your estimate of them and of their work be, remember that many of them were "Masons," and worked according to the light vouchsafed them.

"The Knight's swords are rust,
Their bones are dust,
Their souls are with the saints, we trust."

But why need I speak only of Christian "Masons?" Were there none amongst the ranks of Islam? Was not the knightly Salah-ud-din (Saladin) a true Mason, even though he may have never entered a Masonic Lodge? Ah, brethren! your visit, short as it will be, to this city, will not be without benefit to you, if, from your experiences here, you learn from the lives of those gone before, to "make your own sublime,

And departing leave behind you
Footprints on the sands of time,
Footprints which, perhaps another,
Sailing o'er life's troubled main,
A forlorn and lonely brother,
Seeking, may take heart again."

[William Henry Kayat, W. M. Royal Solomon Mother Lodge, No. 293, Jerusalem, Palestine, March 15, 1898.[

NOTE.—This interesting Masonic Lodge in Jerusalem was organized by an American from Kentucky, and exists by virtue of a charter granted by the Canadian Grand Lodge.—*Tyler.*

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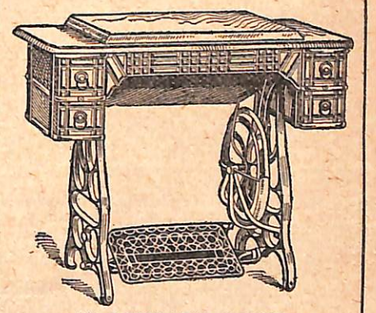

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